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there is an epidemic and contagious character given not only to its diseases, but to its styles and its views. Aristocratic classes were once remarkable for an analogous character, and to an eminent degree the royal courts.

After considering, from the point of view of imitation, language, religion, government, legislation, usages and needs, morals and arts, the author finishes his work with some general remarks and corollaries :

The supreme law of imitation appears to be its own tendency to an indefinite progression. This sort of immanent ambition, which is the soul of the universe, and which is transformed physically by the luminous conquest of space, vitally by the claim of each species to fill the entire globe with its examples, seems to push each discovery or each invention (even the most insignificant individual innovation) to scatter itself indefinitely in the whole social field. But this tendency, when not seconded by logically and teleologically auxiliary inventions, or by the favor of certain prestiges, is hindered by diverse objects. These obstacles are either logical and teleological contradictions, or barriers which a thousand causes, principally prejudices and pride of race, have established between families, tribes and peoples. It results from this that a good idea, arising in one of these groups is propagated without trouble, until it reaches the frontiers. But fortunately this arrest is only slackening of pace. War is often more a civilizer for the conquered than for the conqueror, for the former often borrows its ideas from the latter. Each germ of imitation in the brain of the imitator, under the form of a belief, aspiration or idea, develops into exterior manifestations, into words, actions, which are impressed upon the nervous and muscular systems according to the law of march from within to without. Each act of imitation makes each new act more free and rational, more precise and rigorous. These conditions are the gradual suppression of barriers of caste, class and nationality ; the gradual diminution of distances by the rapidity of locomotion and the density of population. Suppose all these conditions reunited and pushed to the highest degree, the imitative transmission of a good initiative over all humanity would be almost instantaneous, like the propagation of a wave in a perfectly elastic medium. We are hastening to this strange ideal, and already we meet indications in the world of savants, where although far separated, they touch each instant by mutiple international communications.

Psychopathologie des Bewusstseins für Aerzte und Juristen, von Dr. F. C. MÜLLER. Leipzig, 1889. pp. 190.

The author considers first the nature of consciousness itself, taking up the different theories of the concept "consciousness" from the medical, legal and philosophical standpoint. He then studies the conditions in which consciousness experiences a derangement, or is abolished ; and concludes with a short résumé of the different opinions as held by physician and judge in respect to these exceptional conditions of the *psyche*. Consciousness is a function of our mental life and communicates with the outward world through the organs of sense. Its elements are the representations that it changes into concepts. Its location is in the brain ; it can perceive and reproduce ; it is the relation of a single changing cerebral act to the whole content of the brain. The highest grade of consciousness is self-consciousness ; then come personal consciousness, time and space-consciousness, and world consciousness. In pathological cases, the result of the unconscious cerebral mechanics penetrates to consciousness, then it is in general unconsciousness ; or it is grasped indirectly by self-consciousness, then it manifests itself as hallucination or as executed impulsive action. Finally the functions of consciousness, to wit, attention, reflection, artistic reproduction can be wholly nullified as in fever delirium, epilepsy, alcohol-intoxication and

dementia. In the chapter on intoxication, the author mentions, among other poisons, opium, morphine, chloral-hydrate, chloroform, cocaine, ether and alcohol; and says that none work so often and with such degenerative results as alcohol.

Three points are emphasized: (1) The concentration of the poison; it makes a great difference whether one drinks beer, light wine, or whisky. (2) The momentary condition of the individual can be greatly modified by hate, love, joy or sorrow. (3) The outer surroundings, as great heat or great effort.

In 1874, in Germany, there were 32,837 prisoners of whom 13,706 were drinkers, of these last, 7,269 were occasional drinkers, and 6,437 habitual drinkers. In the last chapter is given a short and clear consideration of the legal side of insanity in different times and countries. In ancient times hypnotical, hysterical and epileptical persons were looked upon as supernatural, as possessing powers; but the middle ages tried them for witchcraft; the psychically abnormal man was in continual danger of being sacrificed at the stake. But modern legislation has brought a change.

Stammbaum der Philosophie, von den Griechen bis zur Gegenwart. Dr. F. SCHULTZE. Jena, 1890, (14 tables).

This work is a most complete and thorough tabulated plan of the history of philosophy up to the present time. Like a traveling guide to the voyager, it will be of practical value in hearing lectures or in reading large works on the history of philosophy. It gives the foundation thoughts in the philosophical development in general and of each system in particular. It is especially useful for review and for preparation for examination. The last and most interesting table, on the development of philosophy since Kant, gives the names and points of view of not only modern philosophers, but those at present living. This last point would be of special value to one proposing to pursue philosophical studies in Europe. The tables on the rise and development of Christian thought, and on the church philosophy of the middle ages are valuable for students of theology.

Pawnee Hero Stories and Folk-Tales. GEORGE BIRD GRINNELL. New York-Forest and Stream Publishing Company, 1889.

In the present volume Mr. Grinnell gives the results of his interesting investigations on the customs and beliefs of the Pawnee, the bulk of the book being a collection of tales and traditions. The second part of the work contains a most interesting description of Pawnee life and customs, as observed by the author during his long and frequent stays among this tribe. We mention the chapter on religion, in which the subjects of belief, ceremonies and mystery are treated separately, as particularly important. When referring to the ethnological affinities of the tribe the author places the Pawnees erroneously with the Tonkaway and Lipan, with whom they are in no way related. The interest of the book centers in the chapter on folk-tales which the author collected in the spring of 1889. He has endeavored to retain as much as possible of the original form of the tales. He has succeeded in telling them in an attractive form, although they retain throughout the stamp of the peculiar culture of the Indians. Here is the most formidable difficulty to the collector of Indian myths and tales,—to make his book intelligible and readable, and still not to introduce ideas foreign to the mind of the Indian. Certainly the only way that seems free from most objections is the collection of Indian texts, and even here the individuality of the observer makes itself felt. But if we should confine ourselves to this method, all hopes of a sufficiently extensive collection of American lore would have to be abandoned, as the number of languages is a